

MISSIONARY SERMON.

PREACHED BEFORE THE

Synods of Pittsburgh and New York.

BY

REV. G. LANSING,

MISSIONARY IN EGYPT.

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PITTSBURGH:

UNITED PRESBYTERIAN BOARD OF PUBLICATION.

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SERMON.

“SO FIGHT I, NOT AS ONE THAT BEATETH THE AIR.”

1 Cor. 9 : 26.

OF earthly warfare you have all of late heard much—so much, that many of you doubtless think yourselves qualified to sit in judgment upon and criticise the tactics and management of colonels and generals; and some of you may think, that had you only the opportunity, you could lead to victory and glory great armies, and save your country from her enemies. My text speaks of a warfare; but it is a warfare of a very different character. True, it also has had its bloody fields; for those engaged in it have sometimes been forced “to resist unto blood, striving against sin;” but its contests have usually been spiritual conflicts, and its victories, peace. Its “garments rolled in blood” have been martyrs’ robes, in which, like Elijah, they have gone up from earth to heaven; but they have left them to other Elishas, proud to wear them and ready to honor them by following their masters. Its standard is not the proud-soaring eagle, nor the rampant lion, nor yet the prowling northern bear, but the olive-branch. The inscription on its angel-given banner, handed down to us by the leaders of “the heavenly host,” on the plains of Bethlehem, is, “Glory to God in the highest, and on earth peace, good will toward men.” Its martial music is “psalms and hymns and spiritual songs;” its book of tactics, “the gospel of peace;” and its captain,

“Immanuel,” the “Prince of Peace.” But yet this warfare is of much more consequence than most warriors in the field and would-be champions in the parlor and tap-room imagine or are willing to admit. Its ends are noble, nay, glorious; its policy and system of tactics perfect; its list of heroes, dead and living, enrols most of the noblest names of earth; its battle-fields are widely extended and keenly contested, and its issue is not dubious, but certain; it will be the triumphant and eternal victory and establishment of truth and righteousness and peace. So important is this contest, that all others in comparison sink into insignificance. Even this your war, which looms up so largely before the public vision, is chiefly, if not altogether, important as being (*if it be*,) a part of this great moral and spiritual warfare; and if it be not, why, in the name of God and of suffering humanity, why all this bloodshed and woe? When the excitement and passion of the actual conflict shall have passed, and there be left the mangled forms and wrecked morals of our brave ones who have returned, the bitter memories of the thousands who have been hurried away to their last account, the desolated hearths, and these weeds of mourning covering broken hearts; what then will be the verdict of the nations of the earth, of posterity, of our own consciences? And how will we justify ourselves, if this great *moral* conflict has not been fought, if our national sins have not been repented of, and especially if our bondmen have not been freed?

But it is not my intention to dwell on this topic, though it be one of intense and pressing importance; nor yet, in general, on the great spiritual contest with the powers of darkness, which is going on in the world. To do so, to describe the opposing hosts, as at present they lie entrenched in serried ranks, or are engaged in deadly conflict; to trace back to the earliest ages, the history of this great warfare; to linger on its world-renowned battle-fields; to delineate the character and

recount the deeds of its past champions; to examine the kinds and temper of the spiritual weapons furnished in its gospel armory; to study the principles which govern and the tactics which direct the warfare, as laid down in the Bible, the great statute-book of the kingdom; all this would be interesting and profitable, but all this is beside my purpose. The apostolic precedent assigns to me a different task. We are told, that when Paul and Barnabas returned from the first great missionary campaign of the Christian church at Antioch, whence they had been recommended to the grace of God, for the work which they fulfilled, they gathered the church together and rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles. Having been thus commissioned by you, and committed to the grace of God, and sent forth to fight for Him in the high places of the field, far in the interior of the enemy's territory, it becomes me, on returning, to tell you something of what God has done by and through us, some incidents of the warfare, the principles on which it has been conducted, and the present situation; and I trust the sequel will show, that although we have made some mistakes, and met with some partial defeats, which in my accounts I shall not attempt to palliate or conceal, our progress has still been, on the whole, substantial and encouraging, so that we may apply to ourselves and the warfare in which we are engaged, the words of the apostle, "So fight I, not as one that beateth the air."

That missionary tour of the Apostle Paul, with his associate Barnabas, and their servant John, to which reference has already been made, together with the other similar ones of which we have the account in the Acts of the Apostles, were more of the nature of what in modern parlance would be called "raids" into the enemy's country, than regular, settled warfare. Their circumstances favored, nay, demanded such a course. It was important that as soon as possible after the cruci-

fixion and resurrection of the Saviour, the standard of the cross should be displayed as widely and set up in as many places as possible. It was important that it should be done while the men were yet living who had witnessed and could testify to the facts proclaimed. The state of the people to whom they went favored a speedy and wide success, and promised what was soon after realized, a mighty rallying to the gospel standard. The enemy was then unprepared to offer an organized resistance. The tall castles of entrenched error and superstition, which former generations had built, had, in God's providence, as by a mighty earthquake, been shaken to pieces and leveled with the ground: and the apostles, by their supernatural endowment with the gift of tongues and the power of working miracles, were prepared at once to carry the war into the enemy's country. But our circumstances are now in all these respects different. We must now have our military schools and training camps, and we must secure and entrench our base of operations before we can safely or to good effect spread ourselves over the enemy's country. Still we have been enabled, as you will see from the sequel, to make some extensive and very successful raids into the enemy's country. And the apostles too had their bases of operations, first at Jerusalem and Antioch, and then at Alexandria and Rome, at which they laid more regular and systematic siege to the enemy's works: and afterward Paul boldly planted his batteries and worked his guns first "for the space of three months in the Jewish synagogue, where he boldly spake disputing and persuading the things concerning the kingdom of God, with all humility of mind, and with many tears and temptations which befel him by the laying in wait of the Jews;" and then daily for two years in the school of one Tyranus; so that he spent before the two great citadels of Jewish and heathen superstition and error, in the great city of the great Diana of Ephesus, three years; and glorious was the victory which he thus achieved: for "the name

of the Lord Jesus was magnified, and many that believed came and showed their deeds, many of them also which used curious arts brought their books together and burned them before all men, and they counted the price of them, and found it fifty thousand pieces of silver, *so mightily grew the word of God and prevailed.*" Thus we trust it will be found that although there may have been some difference in detail, yet the principles of our warfare have been substantially those which are laid down and exemplified in our divinely inspired book of tactics.

Let us trace out the whole campaign; first, in *its preliminary preparations*, and then *the actual service*; and in so doing let us begin with

THE ENROLLMENT. Here two modes of procedure present themselves, *voluntary enlistment* and *impressment*, or the *draft*. The *former* has hitherto been mostly depended upon to recruit the missionary ranks. It has secured many noble men for the service. But its supply has been inadequate to the demands of the work, and with all our Mission Boards the cry still is for *more men*, men of the right stamp. The *latter* I believe should be at once resorted to. A strong prejudice, I know, exists against this; but it is not well founded. This prejudice with its grounds is fairly stated in the following extract from Missionary Tract No. 2, published by the A. B. C. F. M. (the oldest missionary society in the country, and the one which in this and most other matters has given law to the rest.) It is there said: "But few missionaries would be obtained in this way, (viz., by the call of the Church or Board.) The missionary spirit has not yet strong hold enough upon the churches or upon the colleges or theological seminaries for the adoption of such a plan. Were the responsibility thus taken from the students, they would seldom be found in a state of mind to give an affirmative answer to the call." Is this statement true? Is it not a slander upon our theological students? It is true that but few of them now step for-

ward and offer themselves for the work; and as men of modesty, that modesty which usually accompanies merit, we can justify them in this; but we cannot believe that the large majority of those who, by their presence in the theological ranks, have professed their belief that they are called by that divine call and commission, whose terms are "the whole world," would be found so wanting in the spirit of that commission, as to refuse to go, were they regularly called to the work by the high authority of the church of Christ. Or, if it be true that such a spirit exists in their ranks, it must be owing to the inculcation of a doctrine which further on, in the same tract, we find enunciated; viz. "that consecration to the missionary work for life involves a somewhat peculiar experience of its own." *This we cannot believe.* The command and commission of the Saviour are, "Go ye into *all the world*;" and if our young men profess to have a different one, they should be plainly asked on what authority they have received it; and if they cannot satisfactorily answer this question, they should be sent back again to their farms and merchandise. The Saviour wants no such temporizing, half-hearted servants. His service admits no such mental reservations. Paul was not thus called out to that good fight which he fought; to that warfare in which, to use his own words in the text, he was "not as one that beateth the air." His first question on beholding the vision of Christ, was, "Lord, what wilt thou have me to do?" and he received for answer, "Arise, go into the city, and *it shall be told thee what thou must do.*" Blind and passive, led along by the hand, he was to follow the divine direction; and unto Ananias it was revealed what the Lord's purpose concerning him was: "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." To this divine call and heavenly vision, Paul, to use his own words subsequently to Agrippa, "was not disobedient." By act, though not, it may be, in express terms, he said

with Isaiah, "Here am I; *send me*"—a very proper form of answer to the divine call when inspired by the divine Spirit; not (as now usually quoted) a formula, to be used by a young man offering himself to, it may be obtruding himself upon, a church or mission board. It is the response of self-consecration to the call of God, in his word, his providence and by his Spirit. The call of the church is differently arranged. We have it thus in our divinely inspired manual: "As they (viz. the prophets and teachers, the presbytery of the church of Antioch) ministered unto the Lord and fasted, the Holy Ghost said, Separate for me Barnabas and Saul for the work whereunto I have called them." The Holy Ghost did not say to Barnabas and Saul, "Offer yourselves unto the church for the work," but he said to the church, "Separate them;" and this is *authoritative precedent*. Thus it was that Paul was "appointed a preacher, and an apostle and a teacher to the Gentiles." Thus it is that the Lord of the harvest *thrust* forth laborers into his harvest. "No man taketh this honor unto himself but he that is called of God, as was Aaron." And Aaron's call consisted in God's commanding Moses to set him and his sons apart to minister unto Him in the priest's office. See also Num. 8: 9-11. Thus the *divine rule* is established, and it should be sufficient for us, without further reasons, many of which suggest themselves. We will, however, briefly mention two.

1st. Young men fresh from our theological halls, with but little experience of the world, with little ability and less leisure to take a deliberate and comprehensive view of the world's great battle-field, cannot be supposed qualified to make an intelligent choice of a field for their life labor; and even much of the missionary literature of the day, and that which is most attractive to imaginative and enthusiastic minds, is very illy suited to help them forward in the matter. Their theological professors, who have long and closely studied their habits of mind, and their fathers and elders in the

presbytery, who have long been accustomed to take a comprehensive and intelligent view of the work and the world's wants, are much better qualified to judge in the matter, and they should decide; and the young men should, in all ordinary cases, consider their decision authoritative as the call of God through his church, and act accordingly. And if, at any time, the fathers of the church should find themselves in uncertainty as to a choice, they should then prayerfully and reverently appeal to the lot, as was done in the selection of Matthias to be an apostle; and the decision of the lot should be considered the decision of God. "The lot is cast into the lap, but the whole disposing thereof is of the Lord."

2d. Most young men find after going out, that the work is a very different one from that which, in their day-dreams, they had pictured to their imaginations. They find, in the first place, that the smattering which they had obtained at home of Latin, Greek and Hebrew, and perhaps of several modern languages, gave them no idea whatever of the hereulean task of mastering a foreign language in the manner in which they must now acquire it, in its ancient roots as well as in its modern idioms, so as to read, write and speak it, not only on the subject of religion, but on all subjects, and that with fluency and power. This is a labor of long, weary years, perhaps in a debilitating climate, and often with many distracting cares, without comrades and classmates to emulate, or surrounding Christian influences to encourage and stimulate; with all around, on the contrary, calculated to chill, and paralyze and corrupt. *Hic labor, hoc opus est.* And then when he is able to make his first weak attempts at evangelization (and for a long time they must be very weak), he finds those to whom he has come, so different from what he had fancied, so corrupt in morals, so entrenched in error and superstition, so diverse in their mental habitudes and modes of thought and feeling from all his past experience, that he is often ready to give up in despair. He

must meet days and weeks of discouragement and despondency, when all is so dark around that it seems no ray of light can penetrate, when nothing but a deep and settled sense of duty can "lift up the hands that hang down and the feeble knees." Oh how comforting and sustaining is it to him then, to know that he has not undertaken this warfare on his own charges, or even at his own suggestion; that he has not run unsent or sent only on his own blind and pertinacious obtrusion of himself upon a church half-awake to its duty, to do something for the heathen, and half-willing to humor him in his romantic, youthful whim; that he has been sent, in a word, by the enlightened and deliberate call of the church, nay, by God himself speaking through his church, and that it is his duty, though in the midst of darkness and under the most discouraging circumstances, to go on in the good warfare even unto the end, and irrespective of all views of present success. Nothing but such a sense of duty can then support a man; and for these and other reasons, and *above all, because it is the divine plan*; we believe in *impressment* and the *draft*, and that without any provision for substitutes or three hundred dollars commutation; and let those who question the "constitutional authority" of King Jesus to draft his men, who resist or refuse, be called "copperheads," or leadhearts, or any other name you choose. I think the prophet who called a certain class of the priests of his day, "dumb dogs that could not bark," would call these weak, faint-hearted brethren, "poodles," fit only to wear a red ribbon around their necks, to lounge on the sofas of luxuriantly furnished parlors, and hang about the apron strings of ancient maiden ladies.

I have connected with the enrollment two other very important principles, which I shall barely state, without enlarging.

1st. And it is a point which can only be secured by the impressment or draft above advocated. *The best men in the church should be sent*—the Pauls and Barna-

bases, "sons of consolation and sons of thunder," men who will carry with them the full and implicit confidence of the churches at home, and cause the heathen to say, "The gods are come down to us in the likeness of men," and tempt them to sacrifice to them as to other Jupiters and Mercuries. Such are the men who should be sent; and your raw recruits, and men weak in body or heart, should be retained at home in your training schools, in camp convalescent, and to man the home defenses; also, all such young men as think themselves, or are thought by their doting parents and friends, too talented to go forth and have their talents buried in a far-off heathen land. These also should remain at home; *they have no call.*

2d. Such men should be sent in sufficient numbers to accomplish the work to be done. Fresh in your minds is the senseless cry, "On to Richmond," the shameful repulses of Bull Run, the disastrous defeats of Fredericksburg and Chancellorsville, the blood-stained highlands of the Peninsula, and our brave ones rotting by thousands in the malarious swamps and marshes of the Chickahominy; and all now agree that this awful waste of human life has resulted from the want of a due appreciation of the work to be done, and then a deliberate, determined and adequate preparation therefor. And such has been for the last half century the warfare of the Protestant church with earth's rebelldom against the kingdom of God. The church was then awaked to a tardy but inadequate sense of her duty. The war cry, "On to the battle field," and the "Battle-field is the *world*, the *whole* world," was taken up; men were sent forth singly to many great battle-fields, in pairs or in small bands to others. They have fought nobly. As leaders of a forlorn hope, they have bravely thrown themselves against the bristling battlements of the enemy, and fallen gloriously. What has been effected in many places is sufficient evidence of what might have been done, and pledgo of what will be done, when the

church enters upon the work in earnest and with adequate forces. Sixteen hundred missionaries from all Protestant Europe and America! What are these among so many? Is the prophecy that one shall chase a thousand, the rule of our duty? But even were it so, how inadequate the force! One must chase not a thousand, but ten thousand! *It is not* the policy of the Captain of our salvation that we merely strive to hold our own, that we keep within internal lines and defend our frontiers. *The heathen* are his covenanted inheritance, and the uttermost parts of the earth his promised possession. We must conquer and retake a rebel *world* for him; we must surround and blockade, as with a wall of fire, all the enemy's coasts; we must lay siege to all his strongholds, though protected by walls of granite heaven-high; we must fall upon and route all his marshaled hosts, though myriad strong, upon their own chosen battlefield. And to do all this, what is a handful of sixteen hundred men? Must they not be as men beating the air?

We have lately seen what a nation in earnest can do in furnishing thousands of men and millions of money in an earthly contest. O that the church were thus in earnest! O that men could be thus mustered into the Redeemer's service! O that treasure and blood could thus be poured out for Him! When, six years ago, the Spirit of God, like a rushing mighty wind, swept over this land, we in the foreign field said, this will send hundreds of soldiers of the cross to our aid, and thousands of gold into the Lord's treasury; but we were mistaken. Perhaps it was not the Lord's will that it should be so, that he would then prepare a people for the present crisis and day of trial. Be it so; but even on this supposition that will was not revealed. It was one of those secret things which belong to the Lord our God, while his revealed will was, and is, that we should disciple all nations. Now at least it may be said, that there is work enough for these men at home. *There is* work enough, and as I revisit these scenes, so endeared

by past associations and enshrined in affection's inmost heart, and see on every side abounding iniquity and the love of many waxing cold, I feel it, Oh how deeply! and I would here close my plea for the foreign field, could I believe that this would at all carry us safely through the present crisis, and stay this all-engulfing flood of demoralization and crime. But I cannot believe it. True, there is work enough at home, but is it being done? Will it be done, except by a church which has come up to a sense of her duty to the world? "This should be done, and that should not be left undone." There are men, Christian men enough to do this and that, and there are means enough in the church, means now squandered in folly and vanity, in lust and luxury. But it is said we cannot command these men and means, we must work with the material at hand. Have they been claimed in the name of God and for him? And is it necessary that the available material be so exclusively consumed at home? Who would have thought three years ago that a million and a half of young and able-bodied men of the country, and hundreds of millions of capital, could have been taken from our farms and workshops, and yet all go on as we see at present, almost as if nothing had happened? And who does not now say that, if necessary, the country can stand this drain yet for years? And thus too would it be with the church, were she thus to enter upon her great warfare. And all these men and means are needed at home, are they? or at least will not go abroad? And what if God should continue dashing against each other the conflicting elements, not only South but North, of which this great Union is composed, this great Babylon, which the vapor-ing crowds say our hands have made for the house of our kingdom and our hands shall restore, until chaos and ancient night come back again, these fair fields be desolated, these cities in ruins, and God's people scattered abroad everywhere to preach the word? "All this came upon the King Nebuchadnezzar. He was driven from

men and did eat grass as oxen, 'until seven times passed over him, and he knew and confessed that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will,' that all his works are truth and his ways judgment, and those that walk in pride he is able to abase." Thus, too, he scattered at the persecution of Stephen the first Christians, who wished to settle down at ease at Jerusalem. Perhaps we should then see that the kingdom is the Lord's, and that he giveth it to whomsoever he will; and in a more sober, subdued and chastened spirit, set about the upbuilding of that kingdom which hath no end and is over all. All these men needed at home!! Were not Paul and Barnabas needed at Antioch? They had there several prophets and teachers, but they had not a superabundance, for there was a great work to be done, a large, newly-gathered church to be built up in the faith, and a vast surrounding population yet to be brought into the fold of Christ (see Acts 11:20-26). But they had more than their share, and the Holy Ghost said, "Separate unto me Paul and Barnabas for the work whereunto I have called them."

But we will suppose the men enlisted, and pass on to consider, next,

THE PREPARATORY TRAINING. First. The *mastery of the language*. As has already been hinted, this is a much more formidable work, and more men partially or wholly fail in it, than is imagined at home. We have heard of some who have not even seriously attempted it. They have fought with a scabbarded sword in attempting to preach through an interpreter; or they have spent their time and strength in teaching the natives English, that is, in drilling soldiers for Satan's white recruiting agents. This work must, for the most part, be performed on the field. The elements might be mastered at home, but a man must live, move and breathe in the atmosphere of a foreign language, in order thoroughly to acquire it. He must be content to suffer his carefully

selected library from home to rust and mould on its shelves, while he forces all his waking thoughts and dreams by night to flow into the new channel. It should be begun as early as possible, while the organs are yet pliable and the mind elastic. It is a pity that some arrangement could not be made by which this work could be performed before the age of twelve or fifteen. This is the age at which language is readily acquired, and philosophy and mathematics should be left for the maturer mind. But, with present arrangements, this cannot be, except in the case of missionaries' children, and they are usually surrounded by such debilitating influences, both to body and mind, that by this time they are often unfitted for the work. They should be made the subjects of the earnest prayers and special care of the church, and then we might have more Seudder families, in which seven sons have so nobly trodden in their father's footsteps.

But the language is not all. The missionary must make himself thoroughly acquainted with all the customs, superstitions, ceremonies, feelings, motives, hopes and fears of the people to whom he goes. Otherwise he can only draw his bow at a venture, and he must be as one that beateth the air. I shall never forget the saying of that veteran in Eastern service, the lamented Dr. Eli Smith, when on landing at Beirut, nearly thirteen years ago, I expressed to him the earnest desire that I could then speak the Arabic so as at once to begin the work, he answered, "Then you would probably do more harm than good; there are many things to be learned besides Arabic;" and I can now testify that he was right. This knowledge must, for the most part, be acquired on the ground, and it must be the result of years of careful study and keen observation. Still, much more might be done than at present, to prepare men for foreign work. This division of the church at home into sects should not be, and is not, unless the "*esprit du corps*" degenerates into sectarianism, an

unmixed evil. The division of the church into corps at home, should secure the sending out of missionaries in regiments and brigades. Each church should select its field, and then strive thoroughly to occupy it, instead of scattering its men like mere skirmishers, over the whole field of battle, and then leaving each man, as it were, to fight on his own hook. Many good results would flow from such a course. The one to which I now wish to call attention is, that thus, in many cases, special attention could be given to the partial training of men in this country. For example, the strongest missions of the United Presbyterian Church are in Arabdom, in Egypt and Syria. Suppose all her missionaries should be sent to the Arabic-speaking population of the world (and this population, estimated at one hundred millions, furnishes ample field for the ambition of our church); suppose our church, in order to fill up her full complement of men, supply the places of those who fall on the field or are disabled, and to meet the demands of a constantly-increasing work, should determine to draft and send out annually *two* men (surely this could and should be done). This would require eight men constantly in the theological seminary preparing for this work, and this would justify the importation to this country and the employment of a native Arabic professor; and the training he would be able to give, not only to these young men, but to all the students in Arabic and oriental literature, would be the best they could possibly have, for dead Hebrew cannot be properly studied, except through the living Arabic; and thus these young missionaries would be able to take their place in the field, with at least one year's advantage, and a great outlay would be saved to the church. The Arabic field presents peculiar inducements to such a course; but it might be adopted with advantage in other fields. In the Arabic field, in this supposition, I have only included Egypt and Syria, but from the above point of view, India should also be included. A large portion of the

population of India is Mohammedan. There Mohammedanism can be attacked with peculiar facility, for that chain armor of burnished steel, the civil power, in which it is so safely encased in Turkey, has there been knocked off from its weak and flabby members, and all bare and quivering it stands exposed to the cleaving blow of the sword of the Spirit. But in the Koran, God is represented as saying to Mohammed, "We have sent it (the Koran) down to thee *in Arabic*." Consequently the Mohammedans insist that no attempt should be made to translate it, and our English translation, notwithstanding its general literal faithfulness, proves that the book cannot be understood or appreciated in a foreign dress, and consequently (and because their learned men at least understand Arabic), the attack upon this system should there be sustained by a strong Arabic reserve, and that although the common vernacular may be Hindustani or some other language. We have long felt that in this point, the missionaries in India have failed.

But besides this, should not something be done in a different direction? We have, at present, in our theological seminaries, chairs of didactic, polemic and pastoral theology, of ancient languages and scripture hermeneutics and church history. Should there not be a *missionary* professorate? All this training is called evangelical. Should there not be more of the *evangelistic*? Should not more be done to have our young men posted on the theory, principles, policy and history of modern missions and the present wants of the world? Especially so, if they are yet to be left to decide for themselves the question of personal duty? And will it not be so when the church comes up to a sense of her duty, and to realize that the great work to which she is called is the evangelization of the world. Then will our theological students be in truth cadets training for the warfare in which they are to engage, buckling on the armor which they are to wear, practicing with the weapons which they are to wield; and when they go forth they will not be as men beating the air.

I now come to the *actual service*, and here I shall change mood and tense, and instead of speaking of what *should be* done, shall briefly describe what *has been* done in the special field from which I come.

That you may understand the battle, you must know something of the position and numbers of the opposing forces. The great mass of the population of Egypt (about four millions) is Mohammedan, and Mohammedans are the sworn and bitter enemies of Christianity. It is believed by many that the Mohammedan system is worn out and effete, that it has renounced its old intolerant persecuting principles, and that its adherents are ready in multitudes to embrace the Gospel. All this is NOT true. Mohammedanism cannot become effete until supplanted by a living Christianity. It is a system which lays too strong a hold upon the passions and pride and lusts of fallen humanity, to be dislodged by anything short of the regeneration of the heart into which it has found a place. Mohammedanism would to-day be flourishing and rampant in these United States, had not your intolerance (shall I call it?) driven it to Salt Lake; for Mormonism is Mohammedanism. Joe Smith, the prophet of the golden plates and the stone spectacles, soon after starting on his career said, "I will be a second Mohammed." What Christian sect, be it as pure and evangelical and zealous as it may, could, under the disabilities and persecutions which that system of Mormonism has endured, have made such inroads as it has made upon the Christian nations of Europe and America? Suppose that system to be established here, numbering a hundred to one of the whole population, with the reins of government in its hands, as well as the sword of proselytism and persecution, with all the concomitants so well fitted to flatter pride and pamper lust, and withal with much more to satisfy the cravings of earnest religious natures, and what could dislodge it, thus entrenched? In this supposition you have the *statu quo* of Mohammedanism in the East. Much has been expected from the advanc-

ing march of civilization and modern improvement, and they are not without a certain circumscribed influence in preparing the way for better things. Still, it is a significant fact that the most enlightened Mohammedans, those who have received in England and France a liberal education, are almost without exception, while infidels at heart to their old faith, the most keen of all to observe the immunities and privileges which that faith secures to them as the ruling race, the most tenacious in clinging to it, and the loudest in their professions of the unity and apostleship. This view presents the most dark and impracticable side of this frowning stronghold of superstition and error. The other side presents some vulnerable and hopeful points of attack.

1st. The native Christians of Egypt and the Muslims live on better terms of friendship there than anywhere else in the Turkish empire. They have been together crushed to the earth for centuries in Egypt, that "basest of kingdoms," and their common sufferings have begotten a common sympathy and fellow-feeling, and a common longing for something better, for some great deliverance; and all their past training, as well as the deeply religious bent of the oriental and especially the Egyptian mind, lead them to look for it in the direction of religious reform. When the Coptic Church is reformed, purified from its idolatry and delivered from its puerile superstitions, it will form a lever which will take a strong hold upon this inert mass. It will powerfully appeal to thousands of earnest Mohammedan minds not now satisfied with the pure deism of that system, and longing for a purer prophet and more potent mediator than Mohammed, one who can put away sin.

2d. The traditionary policy of the house of Mohammed Ali, the reigning dynasty, has been to encourage Frank innovation and to break down the old bigotry. The last viceroy went farther and dared more in this than even his Christian and Protestant advisers could consider safe. By his decided and often harsh measures

in crushing all uprisings of the old spirit of Islam, he often endangered his life and his throne.

3d. We, the missionaries, by our position as educators of the people in a land which is just awaking to a sense of the value of education—by our political influence, protected and backed as we have been by our American Consul General, especially by the speedy justice and heavy retribution which we were enabled to obtain in the case of Faris, one of our native agents, who was almost killed by a Muslim mob acting on the judgment and by the instigation of the Muslim authorities, and by the manifest patronage of the highest authority in the land, in the gift to us by the viceroy, of a splendid house for mission purposes, and other smaller favors; by these things and such as these, we have obtained a power in the land which, among a people who have been accustomed to regard might as right, is most noble. Under the ægis of the stars and stripes, which we always unfurl from the mast of our Nile boat on our missionary tours, we are enabled to speak boldly to Muslims everywhere the truth of the Gospel, and to controvert the claims of Mohammed, which we could never do in Syria. Often we meet with most interested hearers, who, when they are taught as we hold them, the doctrines of the Trinity, the divinity and sonship of Christ, and the atonement, exclaim delighted, “Is this the religion of Seyedha Aesa, our Lord or Master Jesus? (for they also admit his apostleship,) we never thus understood it.” Many also are reading the Bible and our religious books; several have given evidence of a personal interest in the Saviour, and with boldness proclaim their belief in the gospel, though they cannot yet profess their faith by openly uniting with the church. Among these are the native teachers of our school in Alexandria, who daily and with zest and intelligence teach their pupils the way of life. Thus we have here and there breached the walls; sharp skirmishes are daily occurring under them between small parties sent out from the belligerent camps, and soon

must come the storming of the fortress and the hand-to-hand struggle with the cold steel; and be assured (I speak not now figuratively, but literally,) there will then be bloody work.

Passing on to the other classes of the population, we have in Alexandria and Cairo large Frank colonies. These for the most part are composed of the off-scourings of Southern Europe, men who have left their country for their country's good. I need hardly say, that except in individual cases, we have not had much success in laboring for them, and their general influence on the natives is bad. They have brought demoralization and vice into the camps. I am sorry to add, that even our Protestant residents from England and Scotland have shown, that although their piety might have passed muster and stood upright while shouldered up by the ranks of the Christian churches at home, it lacks the needful stamina in that debilitating climate, and they have turned out renegades and deserters. There are some bright exceptions, and nobly have they stood by us in the battle.

2d. *The Jews.* "Blindness hath happened unto Israel." They are the most impracticable of all the classes with which we have to deal. The native Jews are strict and bigoted Talmudists. Many of the Frank Jews are infidels, and we may hope their infidelity to their superstitions may, as we have often found to be the case with the superstitious Eastern Christians, be the bridge from superstition to faith. Formerly, they sent many of their children to our schools in Alexandria, and thus much precious seed was sown, as well as in the distribution among them of many Bibles. But hitherto we have waited in vain for fruits or any other result than the awakening of a deep interest in Christianity in the minds of some of the children, which has thoroughly aroused the fears of the parents, and led them, at great expense, to establish schools of their own.

All this is dark enough; but now we come to the last class of the population, concerning whom and the bright

pledges and prospects of a glorious success among them, I have little hope of conveying to you an adequate idea in the short space of time left me—the *Copts*.

The *Copts* are the remnants still left of the ancient Egyptians, that noble race that gave birth to the arts and sciences, and built the pyramids, and temples and tombs, which are to this day the wonders of the world. Though they seldom boast of this their noble descent, they oftener say, in their self-degradation, We are the race of rebellious, hard-hearted Pharaoh. Still this parentage is undoubted. The old Egyptian, corrupted with Greek, is their sacred church language, and their physiognomy is after the stereotype model which to this day remains on their sculptured temple walls. Their present number is between two hundred and three hundred thousand. The Coptic Church is the successor of the church of Athanasius, and Cyril and the Martyrs, and claims the Evangelist Mark as its founder. It adheres to the three first councils. At the council of Chalcedon, it separated from the Greek Church, on the monophysite controversy, which is still between Copts and Greeks a living one. In political and social position, it is the most degraded of the Eastern Christian sects. As to intelligence, however, it compares favorably with them, as well as with their proud rulers, the Muslims. The latter usually address a Copt as “*muallem*” (teacher). They are the hereditary accountants and scribes of the government and nation, and in this department they have few superiors in any land.

In religion, they have most of the errors of the Romish Church. Indeed, more of those errors, as well as the ancient Greek and Roman mythology, than is usually imagined, have their rise in Egypt. But the Coptic Church has not run to the same excess of riot as the mother of harlots, in perfecting *her* master-piece of iniquity. A married priesthood, retaining their sympathies and associations with the laity, and an open Bible, have kept the Coptic Church nearer the truth. They

are a people of earnest convictions and deep religious feelings. We do not find generally among them the infidelity of the Catholic, nor the flippancy of the Greek. The manner in which they have endured for twelve centuries the high-handed persecutions of the Muslims, and withstood the wiles and machinations of the emissaries of Rome, merits all praise, as it attests their fortitude and deep earnestness. Their superstitions are a heavy, unendurable yoke. Their prayers and public services are long and tedious, and mostly performed in the dead Coptic language. Their fasts are most strict and austere, and extend over seven months of the year. They pay tithes of all they possess, besides many other heavy pecuniary burdens.

This people is awaking from the sleep of ages. It is not too much to say that this whole church is undergoing a great and glorious reformation. This people is scattered all along the valley of the Nile, in the numerous villages which dot that fertile vale. In most of these villages a Protestant nucleus, larger or smaller, is now to be found. Most of these are not yet in any formal connection with us. Indeed, we have not sought to *precipitate* an exodus from the Coptic Church. The young plants of Protestantism have been suffered to remain in their native soil, until they obtain strength and stamina to bear transplanting, and the shock and storm of persecution which they must then endure. The leaven has been left for a while in the lump, where it comes into closer and more intimate contact with the mass to be leavened. Thus, too, we have avoided the charge and imputation of being proselyters, who have come to their land with selfish intent, to establish a sect of our own; and this adds much to our moral power. Thus, while, as has been said, much of this new movement has not yet any formal ecclesiastical connection with us, we are everywhere welcomed as friends and teachers, and gladly heard; and where we have not been able to go, our Bibles and books have gone, and done

their work. Picture-worship is being very generally abandoned. In several churches, without any personal influence from us, priests and people have met, and by common consent, removed the pictures from the churches. The fasts are being more and more generally disregarded, the confessional forsaken, and the priestly authority, when attempted to be enforced, renounced. The Bible is everywhere acknowledged the standard of appeal in controversy, and what is better than all mere controversy or lopping off of errors, spiritual religion is being revived, and our most devotional and evangelical books are much sought after. Many of the priests are obedient unto the faith, and we have now two of them in connection with us who are able evangelical preachers, and others are preparing for the work.

Thus I have described in brief the numbers and position of our enemies. It remains to give some statistics, showing the number and disposition of our forces. When all on the field, we are six male missionaries with their families, and three single female teachers, who have charge of our three female schools. We have in all six schools, in which, during the latter half of the last year, the average daily attendance was two hundred and ten boys and two hundred and thirty girls. We might have many more schools, had we the means to support them and the trained teachers to conduct them. Our main stations or bases of operation are Alexandria and Cairo; but three years ago we purchased a Nile boat, with which we have since made two or three annual trips, as far as the Cataracts, about seven hundred miles up the Nile, preaching and selling books from village to village. We have now a second smaller boat, which is to be constantly engaged in this work. The sales of Bibles and religious books for 1862, was five thousand five hundred and sixteen volumes, for which we received one thousand one hundred and ninety-one dollars. In the Nile boat, we have besides sold, in three years, over five thousand volumes, for one thousand two

hundred and fifty-seven dollars. We have forty-five native church members, of whom twenty four were received last year, and thirty-two native agents. These work for us (or rather, they have been taught to feel that they work for the Lord), at the low average rate of about five dollars per month. This is not a remuneration for their services, for most of them could make much more at other businesses; but when they are found unwilling to make sacrifices for the Lord, they are suffered to leave. It supports them on bread and water, while *in* and *by* the work they are being trained *for* the work in more extended fields of effort. And here is wisdom, and "he that hath ears to hear let him hear." This, in which we are engaged, is a warfare, and war has its tactics and its policy, and these change with the progress of time. Anciently, as in the days of Goliath of Gath, and David and his mighty men, and to this day, among the wild Arabs of the desert, and among their ancestors, the heroes of the thousand and one nights, much depended upon the personal prowess and heroism of the leaders and champions of the respective armies. The Greek phalanx and Roman legion introduced a new era into the tactics of European warfare, and it long held its place. In modern times, the long gun to breach the works and the cold steel to take them, are in vogue.

Now, too, it must be noticed that every country and every place has its *key*. Cronstadt and Sebastopol were the keys of Russia in the Turkish war, and to them the allies hastened. The Malakof was the key of Sebastopol, and it was in vain that the allies spent months of random firing before its walls and awful sufferings in the trenches, until one of the English commanders, pointing to the Malakof, said, "There is the key of the place." It was taken, though with terrible carnage, and Sebastopol fell. In the Italian war, the famous "*quadrangle*" was evidently considered the key of Austria's possessions in Italy, and in the battle of Solferino the eminence known as La Spia d'Italia (the spy of Italy,) was the

key of that awful battle-field. New Orleans was the key of the whole Valley of the Mississippi. It was hardly fought for. By a quick and bold movement it was wrenched from the grasp of the enemy, and after that it might be a question of time, but Vicksburg, Port Hudson, and all other strongholds on that river, must fall. Yes, and I believe that this great rebellion has its key. At its inauguration, its authors proclaimed that slavery was the corner-stone of their confederacy. It was so, and more, it was and has been their citadel and stronghold. I mean not this in the restricted sense of negro slavery as obtaining among them, for it, in this point of view, must be regarded, not only as an institution for breeding, rearing and training human chattels, for which this Western Continent must (as they would have it) be the market, but as a great training school for rearing and training despots and tyrants, who, not content with the narrow domain and petty tyranny of the cotton plantation, must step up to the higher arena of politics, and make this great republic their political plantation and its men and women their willing slaves. When Lincoln was elected, this spell was broken, the yoke was snapped under which we were held as their political vassals, and they rose in rebellion against the best government in the world. Then they put forward negro slavery as a watchword, by which they thought to cement their ill-starred confederacy and unite the cotton and border States. So slavery is their bond of union, as it first begat and fostered the spirit which is the animus of the rebellion, and it has secured their base and furnished the sinews of war, and here, as a pure war measure, our united and heaviest blows should have been struck; and, as a consequence, Butler found the key, when at Fortress Monroe he invented the term contraband; Fremont grasped it, but presumptuously, and was forced again to drop it; Hunter, too, pointed at it, and finally, Lincoln took it up, and, as appears from his last manifesto, still holds it, but with too trembling and

nervous a grasp; while Democrats and Republicans, border and New England States, are pulling and tugging at it, hither and thither, and the fear now is, that in less than a year's time it will be sold—exchanged for the bauble of a four year's crown.*

But I am laying my foundations too broad. What I would come to is, that in the spiritual warfare in which we are engaged, there is also a key of the position. And if asked what is the key of Egypt in our spiritual warfare, I answer, the securing of an intelligent, well-disciplined, pious native agency. The work in which we are engaged is a great work. Our predecessors have left it unfinished—hardly begun. We cannot expect to accomplish it, nor can our successors. The work may be initiated by us, but it must be carried on to completion by natives. Foreigners may general, but natives must fight, the battle. We labor under too many disqualifications and difficulties. We are strangers in a strange land. The people, their language, customs, modes of thought, everything, is strange. They are in a state of degradation which few can realize until they become eye-witnesses. Many foreign missionaries who are sent out should never have been sent. They of the church mistook their calling. Some after a short trial give up in despair and go home. Others settle down and plod along, but never do anything effectually. Others of the more romantic sort go out with extravagant notions, which are soon dashed to the earth—they work for a time with a zeal partaking of desperation, and then break down and go home. Meanwhile, the churches at home are most impatient of results. They must have them or the interest soon flags, the supplies are withheld and the missionaries withdrawn, to be succeeded by others, who in turn attempt experiment, grow weary,

* This was written several months ago. The "logic of facts and the irresistible current of popular feeling" have since convinced the politicians that this is the key which is also to open the "White House" to its next occupant.

and give place to others. If the history of modern evangelical missions in Egypt and many other places, for the last forty years, were written, the foregoing would be found a true epitome. What has been done as well as what should now be done, is well set forth to us by the military tactics of that country. Former viceroys spent millions of money in fortifying Alexandria. Walls, moats, dikes, towers and forts are scattered around the town, as if made at random, without purpose or plan. Many of the most salient points are left unprotected. The government granaries are outside the walls of the town, and fifty men landing a few miles above the city, could in an hour let out the water from the Mahmudiyyeh canal, and the city would have no supply except the limited one in her tanks. When that great European "balance of power," of which the extremes are now Russia and America, and the supporting fulcrum the "entente cordiale" (?) of France and England, becomes again disturbed; when these two nations, no longer forced by external pressure to act together, return again to their hereditary and natural antagonism, then their fleets will have a race for Alexandria, and he who first arrives will lazily take it, but he will not have grasped the key of Egypt, but of India. The former is now being made at the Buraj, about ten miles above Cairo on the point of the Delta. Thousands of men have there been at work for years, building forts, mills, aqueducts, granaries, &c. Let war come, and the Pasha of Egypt retire there with his fine army, and it will take a first-rate power to dislodge him. He will be "master of the position." He will command the two branches of the Nile, and no ships capable of reaching his works will be able to reach him by either. He will have ample stores of grain, and the supply of water cannot be cut off. A besieging army would be exposed to terrible hardships on the plains of Egypt, now burning under a tropical sun, now flooded by the Nile; from such a centre he could constantly and most effectively make excursions to the right and left

upon the enemy. Egypt can never be considered conquered until that stronghold is taken.

Now such has been the missionary position in Egypt. The Alexandrian tactics and engineering have been the rule in the past, but now the mission or church which is to succeed in putting into the field, and properly working the agency which is to regenerate Egypt, is the one which shall have the wisdom and energy to storm this Malakof, to take this stronghold, and fortify this Buraj of an *educated native agency*. To do this, good, thorough training schools must be possessed, and we have them. Not such schools as are often dignified with the title of missionary schools, in which an illiterate and perhaps unconverted native teaches a company of urchins the first elements of an education and can take them no further, nor yet schools in which the missionary himself shall spend his time and strength in qualifying ambitious young natives with languages and secular science for lucrative commercial or civil posts; but schools into which earnest young men are gathered, who are willing to receive such a training as shall specially fit them for the work of the Lord, and in which the missionary shall find it worth his while daily to labor and impress upon a company of choice lads the image and superscription of his own mind, not only as a scholar, but as a missionary and man of God. Such lads in goodly number we now have in our schools, and besides, God is showing us that he can raise up adults for this work. It has been the general impression, and we too shared it, that men brought in adult life from the ranks of heathenism or dead Christianity, might themselves be saved, yet so as by fire, but that we could not expect to recruit from their number the ranks of efficient laborers for their brethren, but in this we limited the Holy One of Israel. He has raised up for his work many *men*, and some of them men who had a good deal of mental discipline and training, as well as an extensive knowledge of the letter of the Word, and these men are rising up in the zeal and

warmth of a first and only love, their acquirements sanctified, their literal knowledge of the Scriptures imbued with life and radiant with light; they are asking with an earnestness which only men who have long suffered under that galling yoke can experience, how they may deliver their brethren from that yoke—what it is that the Lord would have them do. Many of them are priests, the most intelligent and influential of the Coptic Church, and they bring with them all the respect and reverence with which their sacred character inspires a superstitious people.

I have two other points, which time will barely allow me to propound for your consideration.

1st. When you have sent forth your Pauls and Barnabas (and as has been said, none others should be sent), then trust them to fight the battle, aye, and general it too. They may have been such only in germ when sent out, but men grow in the foreign field as well as at home, and when they have spent years in the actual service, they require an experience and knowledge of the field and work, and the way to do it, which cannot be possessed by men at home, however comprehensive in other respects may be their minds and far-reaching their views. An industrious and observing mole in Uranus could give Lord John Rosse, with his long telescope, much useful information as to the structure and properties of that distant planet. Missionaries are not puppets, who can only be moved by wires drawn thousands of miles away. Many Mission Boards have cultivated far too assiduously the modern science called the science of missionary management. One chief element of *our* success has been, that our Board has *trusted* her missionaries, and for the most part thrown upon them the responsibility of movements and measures. This responsibility (and it is often a crushing one, causing anxious days and sleepless nights,) we would shirk and throw upon others, could we do so, but we cannot; our duty to the great Captain of our salvation forbids it. “Stonewall Jackson” was a

great general, though he fought in an evil cause. It was not an altogether vain boast which his friends made of him, "that in four weeks he marched three hundred and fifty miles, won four victories, and monopolized for the amusement of the world the attention of six distinguished generals." He did not do all that in leading strings of red tape, and he expressed all we wish to say on this point in his laconic dispatch, "Send me more men and no orders, or more orders and no men." How much have we learned the last two years, and how much more would we know were the secret history of this war written, of the disastrous results of the interference of meddling, selfish, unmilitary politicians, and how sad would now be the state and prospects of the country did not all feel that whatever may have been his mistakes or shortcomings we have still one man, and he the one whose hand is on the helm, who is more than a politician—who is an honest man.

Not long since, in looking over a missionary periodical, I saw a cut and description of a beautiful mission house in the adjoining metropolis, "three stories high, costing \$25,000, with a valuable museum containing several hundreds of gods, and other objects of interest from missionary countries, and a library of 4,000 volumes, besides 1,000 volumes more of Chinese books by native authors"—(very essential, indeed, if the meaning of Chinese works is to be decided by long discussions in this country.) This is what is said, but this implies much more—salaried agents, secretaries, clerks, servants, &c., a large portion of the missionary income to be absorbed by home machinery—yes, and should there not be, as I lately saw in the War Department at our capital, bundles of telegraph wires going in at the windows, and stretching out to the ends of the earth, the walls covered with great maps, giving in its length and breadth the world's great battle field in all its minutiae of hill and vale, woodland and water, and with desks and closets filled with docketed and numbered and red-tape-bound mes-

sages and dispatches, and all presided over by the cold, stiff, formal genius of bureaucracy—let us be thankful to God that *our* church has not hitherto been tempted to indulge in such luxuries, while the world is perishing for the bread of life. No; a committee of pastors in this goodly city of brotherly love, who need to have the ties of social and Christian fellowship strengthened by an occasional meeting in a little room in the basement of one of your churches, and who need a great soul-enlarging subject of conference; a treasurer who is not so bound to the chariot of King Mammon, that he cannot find time occasionally to cast an account or dispatch a remittance for King Jesus; and a secretary who has the work so deeply at heart as to be willing to arise long before day, to attend to the necessary correspondence; this is all of machinery that we have. *This is all we need.*

2d. As to the invalid corps. We missionaries are men, with all the frailties and liabilities to disease and death, of other men. Pastors at home, in these days of hard work, and high pressure and abounding nerve, need their “autumnal furlough,” and we, like the Jewish land, need our seventh-year Sabbath. We need thus often at least, to be called back from the front. We are there in the van and forefront of the Redeemer’s host, in the midst of the din and roar of battle, with its wear and tear excitement by day, its marching and counter-marching on the double-quick, and by night the toil of the spade and the mattock; and we need thus often at least, to be recalled to the rear, that we may rest awhile, and then, refreshed and quickened, we can rush forward again under fire in the thickest of the melee. We must bear our own cumbrous harness and rifled guns, and push forward our heavy ordnance, under a tropical sun and in a climate every breath of which is malarious; and we need occasionally to breathe again the invigorating air of our native hills. It is a cruel, short-sighted policy, and, in the end, wretched economy, to suffer mis-

sionaries to sacrifice themselves on the field, when a timely visit to their native land and season of recreation might have saved them to the work for years. All, in general terms, will agree to this, and yet I do not think I misstate when I say, that most men prefer not to hear of missionaries returning. Probably the pecuniary consideration is, more than most people would admit even to themselves, at the bottom of this feeling. The impression is, that it is a very expensive matter to bring a missionary home, support him while here, and then send him back; but the impression is erroneous. We who live in Egypt and Syria do not need to come home from China nor India, nor to sail around the Cape; the journey can be performed in a month, and at a cost of one hundred and fifty dollars; and, according to the rules of our Board, a mission family of ordinary size can be brought home, kept here a year and sent back, at a cost not greater than it would have been to support them on the field. But even in cases where it is not thus, they *must* be brought home when necessary, or greater sacrifices must result.

While home, the missionaries should be regarded and treated by the church and its authorities as *invalids*. It is not their business to go from Dan to Beersheba of our American Zion, canvassing the churches to raise the means for carrying on the foreign work. When able for the wear and tear of this duty, the sooner, in all ordinary cases, they are sent back to their distant fields of labor, the better. You would not call your trained soldiers home to serve as tax-gatherers.

I know it is pleasant and very satisfactory for people to hear from the mouths of missionaries themselves, the narration of the Lord's doings in far-distant lands; and that it has a tendency to increase their interest and consequent contributions. But the pastors should see to it that their people abound in this grace (of liberality) also. A missionary who, by long years of toil, has prepared himself for the foreign work, is too precious a man, too

expensive a luxury, to be sent through the country as a traveling agent. I have spent thirteen years in the foreign work, and I now feel that I am just prepared for efficient duty. It has cost the church about thirteen thousand dollars, to prepare me for it. The church cannot now afford to use me in any other business. Not that I have, personally, any antipathy to this work. I do not at all sympathize with the feeling of a returned missionary whom I lately met, who had done much in visiting churches, who said, that while he would go to the churches and make his statements, he would have nothing to do with the collection of money. I have no scruple in telling Christian men or congregations, that it is their duty to contribute liberally to this cause, and to ask them to do so; and it is pleasant, too (we missionaries have enough of old Adam remaining in us to feel it so), to go through the churches, as was said of one, like a "burning seraph," and to be honored and feted and lionized, but it is not our business. It is not our *duty*. No! difficult as it is to decline the pressing invitations which come from many beloved fathers and brethren in the ministry, I cannot feel that it is my duty to undertake the work. Another work I can do, though on the invalid corps. It is that for which so many of our veterans have so recently been called back from the front to our great metropolis. I also stand before you with some claims to the character of a veteran, having seen some actual service. I have seen blood, and am not afraid of it. It is red, and thicker than water, and I stand upon the floor of this house to-day prepared to *enforce the draft*. Should the Holy Ghost say of this Paul or that Barnabas, Separate him to take the place of our dear brother Frazier, who has just fallen in the high places of the field, *are you, as a court of the Lord's house, using the means—have you placed yourselves in the attitude to hear that voice?*

Such, brethren, is the warfare in which we are engaged. In it, "we wrestle not against flesh and blood,

but against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high places." In it, we can say, not boastingly, but with deep humility and gratitude to the Captain of our salvation, who has led us, that we have not hitherto been as men beating the air. We ask you, for the time to come, like Aaron and Hur, to support our arms by your prayers and efforts, so that, at length, when we shall be called upon to exchange our weapons for the crown, we shall also be able to say with Paul: "*I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not unto me only, but unto all them also that love his appearing.*"

